The SEA-ASSIZE;

OR,

Sea-faring *Persons to be judged according to their Works.*

A

SERMON

Preach'd on *Advent-Sunday, Nov.* 28. 1708.

In the *Oratory* of the *Royal Hospital* at *Greenwich*; And in the *Parish-Church* of St. *Mary* at *Wolwich*, } Kent.

On Occasion of the Most Lamented *Decease* of His ROYAL HIGHNESS

Prince GEORGE Hereditary of DENMARK, *Lord High Admiral* of *Great Britain* and *Ireland*, and of all Her MAJESTY's *Plantations*, &c.

Published at the Request of Many in both Auditories.

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Rev. xx. 13.

And the Sea gave up the Dead which were in it: — and they were judged every man according to their Works.

The Context runs thus;

And I saw a great white Throne, and him that sat on it, from whose face the Earth and the Heaven fled away, and there was found no place for them, v. 11.

And I saw the Dead, small and great, stand before God, and the Books were open'd: and another Book was open'd which is the Book of Life; and the Dead were judg'd out of those things which were written in the Books, according to their Works, v. 12.

And the Sea gave up the Dead which were in it; and Death and Hell delivered up the dead which were in them: and they were judged every man according to their Works, v. 13.

THOU great *Creator* of *all things Visible and Invisible! who madest the Heavens, the Earth, the Sea* and *all that in them is!* and hast *appointed* this Solemn Time *in which* thou wilt *judge the World in Righteousness by* that *Man whom thou hast ordain'd!* What numerous throngs of Spirits do we here see by the Eye of *Revelation? Ten thousand times ten thousand* Souls of the righteous and the wicked, and *thousands of thousands*, each preparing to re-assume, or stand in, his proper Body, before thy dreadful Tribunal?

O Blessed *Jesu!* the Adorable Son of God, and Gracious *Redeemer* of Mankind, who art *Ordained* by the Father to be this *Judge* both of *Quick and Dead* How do we see by the same Eye of Faith, the selfconscious, shivering Mortals, each endeavouring to *hide themselves under the rocks*, or beneath *the Hills*, from thy most aweful Appearance? As if alass! those lurking places, either of them could shelter the Wretches, whose Faces and Hearts have been *more defying* than the Mountains; or cover the Sinners whose Iniquities have been *like the great Deep*,

Most Divine *Spirit*, proceeding from *the Father* and *the Son*, whose Office it is to *sanctify* the Hearts of the Redeemed, assist me then with some present Cogitations, which may powerfully impress *what manner of Persons we ought* every one of us *to be in all Holy Conversation and Godliness*, who pretend to *look for that Blessed Hope* which is reserved for all those that await the second Coming of that Glorious Majesty, who shall Summon all the Parts of the Creation, the several Repositories of Nature, the *Sea*, the *Earth*, the *Fire*, the *Air*, to *give up* their dues at this final Restitution: Those that the Waters *have swallowed up Quick*; or those that have late *gone down to the Pit*; Those that have been long since honourably reduced to *ashes* in the Cause of their Redeemer; or those that shall be found *alive*, and *caught up before the Lord in the Clouds*, that they may *be judged every man according to his Works*.

And I saw, saith the Extatick Author of this Divine Book, *a great white throne*, &c. *v.* 11, 12.

And the Sea gave up the dead which were in it: —— *and they were judged every man according to their Works*, v. 13.

From which clear Account of the General Resurrection represented to us by way of Prospect in a *Prophetick Vision* (as the most proper and indubitable method of fixing futurities in the Minds of Men) describing the very particular Modes and Circumstances of it, what *suitable* Meditations shall I now offer to the *sorrowful* Thoughts of my *dejected* Brethren? who are all equally concerned in the Mournful Accents of this Time, as well as the solemn Transaction of that Judicial Process, when *the Books shall be open'd*, the Books of the *Law* and the *Gospel*; *and another Book shall be open'd*, That of Omniscence, and every Man's *Conscience*, either *accusing*, *or else excusing* Him for the Works *He hath done* in the *Sea-Service*, whether *Good or Bad:* When He who was obey'd by Navies, as well as He that daily labour'd at the Oar, shall without any Colour of discriminating Titles (the Tribute of Flattery or State here below) stand *naked* before Him, who will be *no* otherwise a *respector of Persons*, that as they have *fought the good Fight*, and *finish'd their Course*, in *keeping the Faith*.

Shall I firſt ſet my ſelf to prove to a Chriſtian Congregation, as I would preſume this to be entirely, the Certainty of a Future Judgment, from the moſt Sacred Records? or,

Shall I ſuppoſe ſome of the *Scoffers* at Revelation, the Men who are *for turning* Religion *upſide down, are come hither alſo*, as indeed this Age is but too fruitful of ſuch; and I wiſh I could not ſay *that* very *Profeſſion* abounding with them, which might make a moſt uſeful Improvement of the Mercies of the Lord, and *the wonders which are* ſeen *in the deep:* Shall I ſhew theſe Pretenders to it, the Reaſonableneſs of a future Account: or demonſtrate the Poſſibility of raiſing up Dead Bodies, which they ſay ſticks moſt with them, as this Doctrine of the Reſurrection was heretofore *to the Jews a ſtumbling block, and to the Greeks fooliſhneſs.*

Shall I rather, as both *Text* and *Context* direct me, deſcribe to you graphically for your Edification the particular Proceedings of that *General Aſſize*, from the lively Oracles of God's Word? The *Signs* by which it ſhall be uſher'd in, the *Proceſſion* of the Judge to the Great Tribunal, the Order and Method of the Citation and Appearance of all Fleſh before that Righteous Court, with the moſt juſt Sentence there to be awarded upon the Guiltleſs and the Criminals? As this Method of Repreſentation hath been uſed by the *Holy Spirit*, as the moſt expreſſive way of communicating Events future and myſterious, becauſe 'tis not only eaſy and perſpicuous, but in its proper place the moſt awakening and terrifying; Shall I now, by a Proleptical Adumbration thereof, excite your Apprehenſions (which muſt be ſuppoſed ſuſceptible of ſuch Truths at this ſeaſonable Opportunity) to ſuch devout Remembrances of, and Holy Reſolutions from, the Contemplation of a Judgment to come, as may enable you *to withſtand the Charge againſt you in that terrible day of the Lord, and having done all, to ſtand?* Or

Laſtly, Will it be expected from me upon this Occaſion, That I diſplay for your Imitation the Heroic Vertues of His Deceaſed *Royal Highneſs*, the late Delight *of the Breath of our Noſtrils:* to whoſe Pious Memory the Obſequies raiſed not only by *Us his Dependants*, but every where by the *Britiſh Subject*, are a decent and juſt Recognition of his Glories, as *He* always *loved*, and was in his Station

Station very *beneficial* to *our Nation* in General; As He has left a Shining Example to every *individual* amongst us; As many sweet Actions of his Life now fragrantly blossom in the Dust, and *right dear in the sight of the Lord is the Death of His Saints*; But

I. Why should I prove to a Christian Congregation the certainty of a Future Judgment; The solemn Account of which in its manner and Form is so amply revealed in the Sacred Records, as if they purposely fenced against the boldest Cavils of the most *Sceptical*, or the nicest Doubts of the most scrupulous *Person:* We are there told with all plainness and assurance, that there shall be a Day *of Judgment* for *Jew* and *Gentile*, as well as righteous and wicked Christians: That 'twill not be long before the *General Summons* be made; that when that *Hour shall happen, all who are in the Graves shall come forth*; that those likewise who shall be then *alive* upon the Earth, *will meet the Lord in the Air*, and stand before Christ Jesus *the Judge of Quick and Dead*; that this Judge, *the Man Christ Jesus*, shall *be revealed from Heaven with his mighty Angels in flaming Fire*; that he shall come attended also *with* 10000 *of his Saints to Judge the secrets of Men*; that they shall *be judg'd every Man*, as in my Text, *according to their works*; and that as the Sentence is awarded, some shall go into *everlasting Life* or Bliss, and others *into shame and everlasting Contempt*;

Allowing then, as ye are all Proselytes of *Jesus and the Resurrection*, that the Judgment-day is thus ascertained out of the *most sure word of Prophecy*; That 'tis no Engine of Priest-Craft to cramp and enslave the active Free-born World, but a Truth as unquestionable as veracity it self can make it. No Pannic Fear, otherwise than as the anticipation thereof in your Hearts by the Word now Preach'd, or the Exemplification thereof in Fact henceforth shall certainly put ye into such an one:

II. I shall not in the Second Place wear away unprofitably your irredeemable Time in evincing without necessity, the *reasonableness* of this *Judgment* to come, or the *Possibility* of *raising* up *dead Bodies.*

For tho' there are *Sadducees* too too many in these *last Days, walking after their own Lusts*, who say *there is no Resurrection, nor Angel, nor Spirit*; tho' there are not a few such *Infidels* gone out into the World, from the Profession

we here boast of, who yet might not have *been faithless but believing*, had they still attended to the *Spirit of God moving upon the face of the Waters*. Yet since these Men are *not of us*; since *we are perswaded better things of all* here present, *tho' we thus speak*, I shall not insist largely upon any one Argument that may be urg'd on these Topicks; but barely run over with a transient Eye, some such Hints which may be used for the Confirmation of the Doctrines mentioned, as shall bespeak the Assent of all except those who are stupid or unreasonable, who had rather *make Shipwrack of their Faith*, than *be ready to give a Reason of the Hope that is in them*, even whilst their own Reason shall bear Testimony to the *Conclusion* implyed, That *the Fashion of this World passeth away*, therefore *all things* must *become New*.

For Instance, 1. Where you and I, my Christian Brother, in our closer Cogitations upon another *Life*, in our researches after the credibility of *Rewards* and *Punishments* in a Future State, to reflect only

1. On the Nature of *Humane Souls* abstractedly consider'd; That they shew their High-born Original by the Capacities they are bless'd with beyond the reach of *Matter* and *Motion*: That in several Instances they prove themselves *Independent* of Flesh and Blood; and that they can exist without them as well *after* the Body's Dissolution, as they did *before* its Union; Whoever does weigh this Thought maturely in its several Branches, he would straightway bid adieu to the *mocking Society*, dispute neither Immateriality nor Immortality of Man's better Part, but by a *consenting silence* acknowledge, as some of the *Sceptical* Class heretofore did, that *God is not the God of the dead* only, *but of the living*, *for all* Souls *live to Him*; Nay,

2. Should we amuse our selves with this Speculation; That even *Dead Men shall live* at the latter Day; That yours and *my Dead Body shall arise?* How is this Notion, I pray, such a monstrous Bugbear to Sense and Reason, which has nothing in it but what *Omnipotence* can readily answer for? If the *Resurrection* of the *Body* be no greater a Miracle than the first Formation of it, as the *Ancients* thought and Reason suggests. If its continued Augmentation and daily Increase be as hardly accounted for, whilst Man repairs this Machine with Luxurious Provision from the several quarters of the World, as the gathering our Ashes

Ashes will be from *the four Winds* by the Holy Angels at the *last Trump?* If nothing short of a Contradiction can oppose that Infinite Power who holds the Globe *in the hollow of his Hand*, and can shake *the Dust* of it into what Figure He thinks fit? What hinders but that we at this day appeal to the *Incredulous Age*, as St. *Paul* did to *Agrippa*, and with no less Assurance to, *Why should it be thought a thing impossible that the dead should thus be raised?* But,

3. Consider we the *Soul* and *Body* in their strictest Union. Good God! What Passions, what Appetites, what Instincts do we meet with, all arguing the *Imperfection* of this State, each hankering after a more *perfect Consummation* in another? Can we any of us *contemplate* the insatiable *Thirst* of the Soul after Knowledge and Satisfaction in this World, and see how little it has been *slaked* by the greatest Humane Attainments either of *ancient* or *later* Days? Can we *think* how abortive the Divine Life has been even in the best of *Times*; That the *Inchoation* of *Vertue* or *Grace* has in some measure been visible indeed on this side the Grave, whence the *Completion* thereof must be expected on t'other, or not at all? Can we *behold* but the *Miseries* of this *State*, which are as much Appendages of Men's Birth, and which Men as eagerly avoid, *as the Sparks fly upwards?* or Lastly, Can we *observe* the *Desire of Memory* after *Death*, which the *Noble* and *Ignoble*, the *Learned* and *He that knows no Letters*, the *Rich* and *Poor*, equally cultivate by the Heirs of their Names, their Brains, or their Estates? and conclude, That these *Desires* and these *Aversions* were implanted by the God of Nature (who is *Wisdom* and *Goodness*) the one all in vain and to no purpose; or the other only to make the Lord of this lower World the *most wretched part of the Creation*; whilst the rest, the Inferiors, all are *Happy* in their kind, but He without the *Felicity* that is proportionate to his Condition?

Since Sentiments of this kind are unworthy a Supreme Being (for *Wisdom* and *Goodness* are the Attributes of a God, if we own any at all,) What an indelible reproach is it upon any *illuminated* Christian in this Point to fall short of the *Heathen's* Discoveries? One amongst whom (though guided only by the weaker Gleams of his private Spirit, That *Candle of the Lord*, as 'tis appositely styled in Holy Writ, from enlight'ning one Room or one House; whilst Revelation,

lation, like the *Sun, shining in its strength*, darts its glorious Rays universally thro' an Hemisphere) we find, frankly confessing, "That the *Life* we now lead in the Body, "where the *Soul* is, as it were, but a *Prisoner*, spending its "Days in little else but Disquietude, Disappointment and "Misery, doth hardly deserve the *Name* of Life, when ba-"lanced with that we promise our selves from the Celestial "Origine, and Immortal Nature: So *Tully* in his admirable Treatise of *Old Age*; And a little below puts the Question home to his *Friend*, and more at large to our purpose in the following manner: "Can you think (says this bright "*Orator* and *Philosopher*) that I my self for these many Years "past would have sustain'd such *Fatigues* and *Embarrass-"ments*, as I have done, by *Night* and by *Day*, *abroad* as "well as at *home*, in Time of *Peace* and in Time of *War*, "if I had thought that *my Glories* were to be measured with "this short *Mushroom Life*: —No, tho' I can't account "for't, I profess, methinks my *Mind* has always had such "steady and strong Presages of a *future State*, as if 'twere "assured, that when *my Soul* should take its leave of the "Body, 'twould then begin at length to *Live in earnest*: "And believe me, saith He, were it not for such Impul-"ses and Perceptions as these, That the *Soul* can Live and "*relish* Her Being in another State, we had wanted the "Patriots and chief Ornaments of the Common-wealth, "who have been excited to the most glorious Perfor-"mances by some such like Reflections as these; 'Tis the very Language of St. *Paul*, the *Dialect* of the Inspired: *We are troubled on every side, by Perils in the City, by Perils in the Wilderness, by Perils in the Sea; perplexed, by Journeys oft, in the Night and* in the *Day; persecuted, by false brethren; cast down, by weariness and painfulness,* by *hunger and thirst,* by *watching* and *fasting*, by *cold* and *nakedness*: So that, *if in this Life only we had Hope, we were of all Men the most miserable*: But this *Light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory: while we look not at the things which are seen, but at the things which are not seen*, saith the *Apostle*. "*And* "*if in this I err*, saith this Great Disciple of Nature, in "Believing the Souls of Men to be immortal, I willingly err; "nor will I ever suffer my self to be undeceiv'd, it is so "pleasing, so delightful an Error; as if He had concluded

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with the Spirit of Revelation, *For the things which are ſeen are temporal*, but the things *which are not ſeen* muſt be *Eternal*.

And as I have hinted, that the Mind of Man is conſcious to itſelf of a *Future State*, ſo is it alſo of *Rewards* and *Puniſhments* conſequent upon its Behaviour in this: I have not Time to produce at large the Notions which are generally entertain'd about the *Nature* of *Vertue* and *Vice*; That the *Beauty* of the one, and *Deformity* of the other *cannot receive* according to their Demerits here from Judges who are *leſs* than *Omniſcient*, and who ſometimes (contrary to their Deſignation) are Encouragers *of Evil Doers*, whilſt they ſhould rather be *a Terror to them that do ill*; therefore there muſt be an *higher Appeal* a fairer Tribunal:

Nor ſhall I urge to you at preſent all that may be ſaid on *Fears* which *haunt* bad Man after the Commiſſion of wicked Deeds, or the *Expectations* of a Happineſs to come, which *buoy up* the Spirits of better Men under the diſcouraged Practice of Good ones, and which can no more be eradicated by *Cuſtom* or *Education* (maugre all *Atheiſtical* Exceptions to the contrary) than they could be fix'd in the Soul by *Inſtitution* at firſt: But I ſhall ſuggeſt to your Memories in ſhort the *Neceſſity* of a *juſt Retribution* for the Vindication of *Divine Providence*; the *Sum* of which is this, If all things here below, are not only *uncertain*, but *unequal*; If a *Man* cannot judge *of Love or Hatred by all that is before him*; Nay, If all things do not only *come alike to all* in ſome places, and at ſome times; but at other times, and in other places; there is a worſe *Event to the Righteous than to the Wicked*; *to him that ſacrificeth, than to him that ſacrificeth not*; *to the ſinner who ſwears* prophanely, than to him *that feareth an Oath*: 'Twere better far, ſay ſome, to deny a Supreme Provident Being wholly, than to load him with ſuch Defects, to charge him with Irregularities ſo contrary to *Divine Juſtice*. The *Concluſion* of the whole matter then is this;

Aſſuredly, my Chriſtian Brethren, *The Hour is coming*, when verily there ſhall be *a reward for the righteous*: Doubtleſs there *is a God that will judge the World, according to its works*, when *the Sea ſhall give up the dead which are in it*, and *Death and Hell ſhall deliver up the dead which are in them.*

And I ſaw a great white Throne, and him that ſat on it, from whoſe face the Earth and the Heaven fled away, and there was found no place for them.

And I ſaw the dead, ſmall and great, ſtand before God, &c. as in the Context.

And the Sea gave up the dead which were in it —— and they were judged every man according to their works.

III. From a *Scriptural* Deſcription of which *Great Aſſize*, upon the Sea as well as the Land, to which I am now haſtening

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ing according to my preſcribed *Method*, that I may conclude all with a ſuitable *Application*: Could I now raiſe up but one poor Soul preſent to a *due Preparation* for it, I ſhould have reaſon to *rejoyce* everlaſtingly that I ſtood here this Day your *Monitor*, whilſt *the Converſion of a Sinner* ſhall make ſo great a Part, as we are told, in the raviſhing Songs of *Eternity*.

But to attempt ſomething of this nature, which may *elevate* your Conceptions, and *influence* your Practice;

We are to ſuppoſe, *before this great and terrible day of the Lord come*, That the World which now ſupports us, groaning long under the Burthen of its Inhabitants, ſhall be then more ſenſible of their weighty Iniquities and *an avenging Arm*, when the mighty wonders ſhall be diſplayed both in *Heaven* and *Earth*, which the *Prophets* under the *Old* as well as *New Covenant* have repreſented to us, as impending Intimations of its approaching *Diſſolution:* Such are, *Blood and Fire, and Pillars of Smoke: Signs in the Sun, and in the Moon, and in the Stars: and here below diſtreſs of Nations with perplexity, the Sea and the Waves roaring*: Whether theſe Prodigies ſhall be continued for fifteen Days together before the *Great Tribunal* be erected, as the *Rabbinical* Doctors tell us, that Mortals may be continually *looking after*, yet without a poſſibility of providing againſt, *thoſe things which are coming upon the Earth*; or whether God will deal with the Univerſe then as He threatens to do with *Myſtical Babylon*, That its *Plagues ſhall come in one day*; or unexpectedly in *a Night*, as *Belteſhazzar*'s Sentence came; whether it ſhall be made *deſolate in one hour*; or its *laſt change* ſhall be in *a moment, in the twinkling of an Eye*; Certain it is that *Men's hearts ſhall* then *be failing them for fear*, when they ſhall ſee *the Sun* eclipſed *in Darkneſs*, and the Moon to withdraw her Shine from them; when *the Stars ſhall be ſhaken* from the Center of their Motion, and *the Elements melt with fervent Heat:* When this Terraqueous Globe ſhall be ſhatter'd with continual *Earthquakes*, and the Sea raging into an univerſal Deluge; When *Lightnings, and Thunders, and Voices*, hideous and unuſual, ſhall purſue and haunt Men in their ſecureſt *Shelters*, and yet *no Place ſhall be found* a Retreat from Terrors, but where they ſhall meet with New ones: When the whole Frame of *Nature*, like a Funeral of State, thus veil'd with Mourning and ſet off with Spectacles of *Tragedy* and *Horror*, ſhall be awaiting the Frowns of its incens'd Creator, 'tis *communicated* to us, that there *ſhall appear the Sign of the Son of Man*, by which a Current of Interpreters ancient as well as modern; underſtand *the Sign* of the *Croſs*, glorioufly to be diſplayed, as they conceive, for the Comfort of all *true Believers*, no leſs than the Confuſion of *Infidels* and *Apoſtates*, who ſhall then *mourn* with *all the Tribes of the Earth*, that *have been Enemies* to that *Croſs*, when they ſhall ſee *Chriſt*

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the Lord who was not aſhamed of it below, thus uſher'd in by it above *with Power and great Glory.* At the ſetting up of this Standard, as heretofore upon its firſt Erection, *all the Nations of the Earth* preſently *flow'd* in *unto it*, all *the Ends of the World remembred themſelves and turn'd unto the Lord*; So now ſhall all the *Heavenly Powers*, *Angels* and *Archangels*, *Cherubin* and *Seraphin*, *Dominions* and *Thrones* and *Principalities*, triumph in it; all the ſplendid Orders of Happy Spirits, who ſhall be ſurrounding the *Judge* and miniſtring to Him in the Reſurrection of the Dead; for it's ſaid that the *Angels with the ſound of a Trumpet ſhall gather his Elect from the four Winds*, and in general, that the *Trumpet ſhall ſound, and the Dead ſhall be raiſed.* By which Scriptures we have ſuggeſted to us, That as our Lord is in his Progreſs to this lower World, the *Archangel* in the Front of the *Heavenly Hoſt*, ſhall ſhout before him with an awful Voice, ſaying aloud *Awake ye Dead*, and *riſe to Judgment!* at the ſound of which *Trump*, the cloſeſt Repoſitories of Nature ſhall throw off their Coverings, and enlarge their dark Inhabitants; *the Earth*, *the Sea*, *the Air*, as 'tis intimated to us in ſeveral places of the Holy Records, in Conjunction with my Text, and *even Death and Hell ſhall deliver up their dead.*

Thus, as our Lord is ſitting upon His Throne, arrayed in his own and in his Father's Glory, *His Head and his Hair being white as Snow*, according to St. *John*'s Deſcription of him in the midſt of the Golden Candleſticks, *His Eyes like a flaming Fire, his Voice as the ſound of many waters*, and his *Countenance like the Sun ſhining in its ſtrength: The Dead in Chriſt ſhall riſe firſt*, i. e. *The Glorious Company of the Apoſtles, the goodly Fellowſhip of the Prophets, the Noble Army of Martyrs, and Holy Souls belonging to the Church of Chriſt throughout all the World* ſhall firſt appear before *the Judgment Seat of Chriſt*, as I hinted at the beginning of this Diſcourſe, in their *proper Bodies:* not in ſuch as they put off at their departure, uncomely, feeble, or diſeaſed; branded perhaps with marks of Infamy, or mangled by the Tyranny of Perſecution: No, for the ſame Apoſtle tells us, they are ſown *natural Bodies* in *diſhonour* and *corruption*, they are raiſed up *Spiritual ones in Power* and *Glory* and *Immortality.* Theſe ſhall ſhine forth *as the Sun in the Kingdom of their Father*, when acquitted for Eternal Life; as the wicked ſhall be doom'd to *everlaſting ſhame and contempt*, if they cannot ſtand the Decretory Trial then to paſs upon the *Great* as well as the *Small*, the *Prince* who was in a high Station, as the meanner Man who ſerv'd to ſecure him in it, when *the Books ſhall be opened, and the Dead ſhall be judged according to the things written in the Books*, not according to Men's fond Inventions, or fruitful Wiſhes; But Firſt, *the Books ſhall then be opened*; The Books of *natural Conſcience*, of the *Law*, and of the *Goſpel:* For *as many as have*

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sinned without Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law; i. e. those shall be absolved or condemned at this Day of Judgment who have broken or kept the Revealed Commands (whether the *Revelation* has been *external* or *internal*) that relate to their Maker, their Fellow-Creatures, or themselves.

To instance in no more at this time, than the Precepts which relate to *Vertue* and *Piety*, *Justice* and *Charity*, *Temperance* and *Chastity*.

If any Man thro' the Course of his Life, after a solemn Admission into the Church of Christ by Baptism, has wittingly and presumptuously disclaimed the *Being* of a God, that he might be complaisant to his Company, or thereby get the reputation of a Wit; (tho' he must be deem'd a worse *Fool* than *David*'s who now a-days *utters* with his *Lips*, or doth but *say in his Heart*, that *there is no God*;)

If any one acknowledging that there is a *God*, yet has not *serv'd* him and *worshipped* him as he ought to have done; but has lived as it were *without him* in this World, without any Sense of his Providence, His Goodness or his Justice; has *quenched his Spirit*, by an obstinate resistance of its good motions; *despised* his *Prophesyings* by not hearkning *to the voice of his Words*; rejected his Messengers, for the *Word's sake*; *Profaned his Name* by abominable Oaths and Execrations; *Polluted his Sabbaths*, by doing his own Deeds thereupon; or *defiled his Temples*, by an unsanctify'd use of them;

If any have not *walked in the Counsel of* such *ungodly Men* as these, yet *have stood in the way of* other *Sinners*, by a disobedient behaviour to the Commands of their lawful Superiors; by disturbing the Peace of their Equals with malicious or revengeful Demeanour; by insulting their Inferiours, *taking Bribes against the Innocent*, *oppressing the Hireling of his Wages*, or *defrauding* the Poor of their Right by any means whatever.

If any, Lastly, *have sat in the seat of the scornful*, and made Peccadillo's of the most heinous Crimes against Nature, and God the Authour of it; Have frequently drowned their Faculties by an Abuse of God's Creatures, which in a sober Use of them, would have rendered them more serviceable to their Country and Dependants.

If any have been like *fed Horses*, *Neighing after their Neighbours Wives*, *their Daughters*, *Maid-servants*, or *Strangers within their Gates*, and have actually committed abomination with them:

Such Miscreants the very *Heathens* would have placed on the *left Hand*, as our great Law-Giver, without Repentance, assigns them a Portion with the damn'd; *Depart from me ye Cursed*, saith He, into the Mansions *prepared for the Devil and his Angels*; whether amidst the Regions of *Darkness*, there shall be *weeping* and

and *wailing*; if among the better Waters, there ſhall be *gnaſhing of Teeth* inexpreſſible and inſupportable; if thrown into the Lakes of Fire and Brimſtone, that *Fire ſhall never be quench'd*; it conſign'd to the Worm, that *Worm ſhall never Die*; but they ſhall ſuffer all the Torments of Body and Anguiſh of Mind, which the Malice of their old Guilty Aſſociates, the Cruelty of their New Hideous Friends, or the bared Arm of a Revenging God can juſtly inflict:

Hearken here *all ye deſpiſers, and wonder, and Periſh*: if ye think ye can face this Tribunal with your wonted Aſſurance; Behold yon glorious Preſence without Aſtoniſhment: Look boldly on Him *whom ye have pierced and crucified to your ſelves*, That King of Glory, that Lord of Life, *putting him* in your daily Converſations *to an open Shame*; Then *walk on* ye young Men *in the ways of your Hearts*, and *in the ſight of your Eyes: Rejoyce now* in your ancienter Days ye declining Sinners, and *let your Hearts chear* you till *the Evil Day* ſurprizes you, which I am now repreſenting to you, and wherein, you may believe me *you'll ſay you have no pleaſure in it*:

For behold on the other ſide, what Crowns of Immortality, what gracious Rewards are laid up for all thoſe righteous Perſons who have loved and look'd for this glorious Appearance.

If any have dared to own *God* and *Vertue* in ſuch Stations, where it has been thought courtly to be an *Infidel* as to the Belief of *a Lord of Hoſts*; and to attack Inviſible Legions at home has been deem'd *Gallant* and *Heroical*, whilſt their Country has wanted the Service of ſuch Chriſtians abroad againſt the Viſible Armies of the *Defier of our Iſrael*:

If any have protected and ſupported the Miniſters of *Jeſus Chriſt* in a profligate Age, when Men of leſs intrinſick Worth have been fond of *deſpiſing* them for the ſake of *Him that ſent them*;

If any have Sacrificed their *apparent Intereſt* for the Cauſe of true Religion in the moſt *Critical* or *difficult* Junctures, and been great Examples in Practice, the beſt Evidence of Sincerity therein;

If any have been remarkable for diſtributive Juſtice, *giving* to all men *their dues*, the juſt recompence of their Demerits, advancing none in their Eſteem by *Partiality*, or poſtponing them by *Prejudice*;

If they have been *charitable* upon proper Occaſions to the poor Members of Chriſt, according to their Ability, eſpecially to thoſe *of the Houſhold of Faith*:

If they have raiſed *the Dignity* of the *Married* State to an uncommon Degree; and in diſſolute Times become Proverbial for Tenderneſs and Chaſtity towards the ſworn Partners of their Joys and Sorrows:

If they have diſcharg'd the Duties of their reſpective Relations with *Fidelity* and *Conſtancy*; If

If they have acquitted themselves with Honour, that Honour which Conscience bestows on the respective Characters of a *good* Prince, a *dutiful* Subject, an *affectionate* Husband, an *Indulgent* Father, a *Faithful* Friend, or a *Gracious* Master:

These, and such like shall be placed on the *right Hand*, and accosted with a *Come ye Blessed of my Father inherit the Kingdom prepared for you*; Come my Elect *from the Foundation of the World*, will their Saviour then say, *My Father has thought fit to give you a Kingdom:* and tho' 'tis bestow'd on you by his Free-Grace, yet since ye have approv'd your selves not unfit for the Society of the Blessed, by the good Dispositions wrought up in your Souls since your Banishment upon Earth, *Enter into joy* unspeakable, and full of Glory, such *as Eye has not seen, nor Ear heard, nor can the Heart of Man conceive the like:*

Thus shall *they that are wise*, according to ancient Prophecy, *shine forth as the brightness of the Firmament:* They that have been *wise* for themselves only, who have reform'd but their own Lives according to God's Laws, shall be glorious as any Part of a serene Heaven is: But *they* that *have turn'd many to Righteousness*, who have been the happy Instruments of reforming others by their Great Examples, shall be distinguish'd as the Stars are by their Sparkling Lustre from the rest of the Firmament, to all Eternity. For, as *one star differs from another star in Glory, so also shall be the Resurrection of the Dead.*

Having thus accounted for the awful Proceedings of that Great Assize, where the *Soveraign* is not to be aw'd by Interest, nor byas'd by Pretences: 'Twill not be expected, (when I have used your *Patience* much longer than the Season permits, tho' far short of the what Particulars call for) that I now run a Panegyrick upon the deceased *Prince*, to whose Memory the Nation is now paying a greatful Tribute of *Condoleance*, and who no more wants *Encomiums* when Dead, than he was wont to be *delighted* with them when living.

We have nothing more left then, than to run over the Qualifications I have mention'd for *Heaven:* We shall readily conclude from a transient View of them, what Station He holds in the Kingdom of Happiness; few Rivals to whom in some special Instances of *Goodness* (the only true and valuable Greatness) either ancient or later *Annals* will produce, except in the *astonishing* Life and Actions of his most Glorious QUEEN:

Let us then *imitate* him that is gone before; and Let us *Pity* and *Pray* for *Her* who's left disconsolate behind.

Let us *imitate* him in whatever Particulars he *truly imitated* his and our Great Master, whether in *Humility, Quietness, Love, Peace, Gentleness, Temperance*, or any other desirable Graces: So shall we best *honour* Him, and boast of his *Saviour*; for alas, whatever he recommended us to here, were Favours *light* and *momentary*-

mentary, whereas the things He recommends to us by his shining Example, are *far more*, *an eternal*, and an *exceeding weight* of Glory.

Let therefore neither the *Splendor* of any thing that is esteem'd *Great*, nor the *Conceit* of any thing that is thought *good* in us, withdraw our Eyes from looking upon our selves as *sinful dust and ashes:* but according to the Pattern of all true *Christian Heroes*, let us press forward toward the Prize of the High-Calling in *Christ Jesus* that is before us, by a *constant Perseverance* in a *Religious Course* to that End.

In the Interim, All Loyal and Devout Souls here present will permit me at this Time to excite them to unusual Heights of *Commiseration* and *Piety:* To *Commiseration*, on the Account of our *Afflicted Soveraign*; To *Piety*, on our own Accounts as well as Hers.

Ye'll suffer me to excite in you a deep Sense of *Commiseration*; (For alas! those Heads which wear the *Crown* are oftner Objects of Compassion than those who feel not the Weight of that Glittering Toy!) Nor are we of this House to be postponed in the Sympathizing Part by any of our Fellow-Subjects, of whom Her MAJESTY is very sensible in general that they have on this occasion shew'd *a very Tender Concern for Her Affliction:*

And indeed who can do otherwise, should we reflect on her Loss with respect only to the *Comforts* of a *Conjugal State?*

Should we consider, How *pleasant the* Queen *and* Prince *have been in their Lives* for five and twenty Years past; That His Love to His Royal Consort *was* very *wonderful*, as was Hers also towards His Royal Highness, *surpassing the Love of Women:* That now by *Death* they *are divided*, since *he's fallen* like other *Men*, but lamented abroad and at home, as *one of the* best of *Princes:* We may clearly perceive there's *no Sorrow like Her Sorrow*, in an Age when the single Violation of *Chastity* is challeng'd as a Natural Right, and *Matrimonial Perjury* reconciled to *Christian Liberty:*

Weep therefore *ye Daughters of* our *Israel* for Her, who has hitherto *cloathed you in Scarlet, with other delights*, while She Her self is putting on the *Garment of Heaviness for the Spirit of Praise:*

Weep for Her, who hath *put on Ornaments of Gold on your Apparel*, whilst, under God she hath preserved *Peace in our Borders*, tho' for Peace she has Her self at present the *Portion of Bitterness.*

Weep, and make deep *Lamentation*, and Mourning for Her, Let Heaven be taken by the Violence of your *Tears* and *Prayers*, the best Artillery of a Christian, That in this ruffling and tempestuous Season she may not be *swallowed up with over much Sorrow*; or else Ye'll one Day *weep for your selves and for your Children*, when *the Breath of our Nostrils, the anointed of the Lord*, for our Incogitance or Insensibility shall be *accounted as one of them that go down into the Pit*; 'cause *the Righteous perisheth and no man layeth it to Heart: The merciful Man is taken away, no one considering, that the righteous is taken away from the Evil to come*; Let

Let us all then, as we value the Continuance of so *precious a Life* amongst us for the Temporal and Spiritual Good of our selves and Posterity. Let us pray to God in particular, that during this *Hard Trial of Affliction*, the Common *Parent* of our Country, and *Defender of our Faith*, may more especially look upon her self as a *Militant* Christian, and *put on the whole Armour of God*, that she *may be able to withstand in this evil day, and having done all may stand*;

Let us pray to God, that having *Her Loyns girt about with Truth*; *Protecting* the *Gospel* as she doth in these Kingdoms at home, and *propagating* it in her Dominions and Countries abroad, beyond the Instances of all former Princes; and

Having on the Breast-plate of Righteousness: being an illustrious Miror of Vertue for those about Her to Copy after:

Let us pray, That *her Feet may be shod* so, as *to run and obtain*, but very late first, *an incorruptible Crown*, as she now wears meritoriously a transient and *corruptible* one;

Above all *taking the shield of Faith*, Let us pray that Her Belief at this Time may be powerful in that God, who has promis'd *He'll not tempt her above what she is able, but will with the temptation also make a way to escape, that she may be able to bear it*;

Let us pray likewise that she may *take the Helmet of Salvation*, and *the Sword of the Spirit*, remembring that *whom the Lord loveth he chastneth, and scourgeth every one whom he receiveth*:

Lastly, Let us pray always *with all Prayer* and *Supplication*, and *watching thereunto with all perseverance*, That God would be pleased to continue Her a *Glorious Instrument* in his Hand, for introducing that *Peaceful* State of his *Church*, which all *Pious* Souls upon the *Earth*, as well as under the Altar, incessantly pray for, That so they may change their direful Tune of *How long, O Lord, How long?* for the more pleasing Note, *He is come, He is come*; *Amen. Even so, Lord Jesus come quickly*; "Be pleas-"ed to hasten thy Kingdom, and of thy merciful Goodness "shortly accomplish the Number of thine Elect: That our Gracious *Soveraign*, with Her late *Royal Consort*, that they with all the Saints departed, and we with every chosen Creature *which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea*, may have our perfect Consummation and Bliss in everlasting Happiness, saying, *Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.*

FINIS.